THE MOSHEEACH OR MESSIAH

ISIDORE KOPLOWITZ

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The Mosheeach Or Messiah

By

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Athens, Georgia.

Printed by
Banner Job Office
1907

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ISIDORE KOPLOWITZ

To the Sacred Memory

of

My Parents

in

Love and Gratitude.

ERRATA

Page 22. For "imaparative" read "imperative"
" 26. For "calvas" read "calves"
" 54. For "gridle" read "girdle"
" 61. For "he" read "the"
" 80. For "ancwer" read "answer"

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PREFACE.

In presenting this work to the public, it is in justice to himself, that the author disclaims any intentions to excite controversy. In amity and good will, as he truly feels himself with all the world, highly respecting the Christian community, though unable to concur in their doctrines, he has written not to give offense to them, but to remove the mist of ignorance or uncertainty respecting his own faith from the intellectual eye of his brethren.

The author entered into the important investigation of the evidences, with a mind little trammelled by the religion in which he was born and initiated, and with a sincere and honest determination to follow the doctrine of Christ, if he could be satisfied of its superior claim to truth. He read all the authorities which his zealous conductors, learned and pious ministers of the Gospel placed before him; they were

neither few in number, nor wanting in spiritual arguments. But, they were greatly deficient in drawing deductions literally from premises to which they looked for support. They served to bewilder, not to convince the mind.

As a final resource, he examined with attention the whole of the New Testament; he compared the various passages, as cited by the Evangelists from the Jewish prophets with those recorded in the English Bible (both it must be remembered, translated by their own bishops); he examined again and again the evidence of the resurrection of Christ; and as he proceeded, his doubts were removed—no stumbling block remained in his path, he became from conviction a firm believer in the religion of his ancestors, and was fully satisfied that the true Messiah has not yet made his appearance on earth.

Aware of the exertions now being made for the conversion of the Jews; of the plausibility of the arguments adduced by Christians in support of that popular and prosperous faith, into the evidence of which, neither duty nor inclina-

tion impel the Jews seriously to examine, the author undertook the present work. He wished to enable the members of his own family, and the youthful part of the Jewish nation, at once to understand why they should NOT adopt the new creed, and to render them acquainted with the basis of their own, that they may not follow it mechanically merely as that in which they were born, but respect and prefer it, from a conviction of its truth. To those of more mature age, its perusal may also be satisfactory, more especially to such as live with their families remote from their brethren, and whose vocations will not admit of their investigating a subject which all must deem of importance.

The author conscious of the imperfect manner in which his arduous task is accomplished, trusts to the indulgence of his brethren in faith, and urges his motive as the best and only apology he can offer.

ISIDORE KOPLOWITZ.

Athens, Ga., Oct, 8th, 1907.

The Messiah

INVESTIGATION.

We are being constantly asked by sincere and earnest Christians; "Why do the Jews reject the Messiahship of Jesus of Nazareth?" In their ardent zeal for the propagation of their faith, they endeavor to convince us of our error and ignorance, by pointing out to us some passages from our own Holy Bible, which, they claim, have special reference to Jesus, their accepted Messiah. Both the Law and the Prophets they call as their witnesses to verify and substantiate the truth of their statements.

Again they love to remind us of our persecutions, of the contumely and hatred in which the Jews are held by their fellowmen, claiming it to be the manifestation of God's displeasure in stiff-necked Israel for their rejection in Jesus, the anointed of the Lord.

Our Christian friends are anxious, not only for our material welfare and earthly happiness but also for our spiritual salvation, here and in the world to come. To this end they would have us bend the knee and prostrate ourselves before Jesus, the only begotten Son of God.

The alleviation of our sorrows, and the salvation of our souls, according to them, can only be attained by our acceptance of their Messiah, and by professing faith in Jesus, the Lamb of God.

We are given to understand, that neither the observance of the Law nor a pure character can save us from perdition and eternal damnation, except it be by the blood of Jesus Christ! Prayer, repentence, penitence, justice, righteousness, charity, human-love, faith and faithfulness avail nought without the belief in the Cross! The belief in one, eternal, universal, and common God is inadequate, and of no benefit.

The belief in a triune God, Father, Son and Holy Ghost alone can save us from the tortures of Hades. Unless we belive in Jesus as the

Messiah, we shall never be redeemed, neither in this world nor in the hereafter.

To support their statements and arguments, they invite us to search in our own Scriptures, without bias or prejudice, and are solicituous that we seek in the Old Testament for the truth only, and they assure us that by an earnest application of both heart and mind, we shall duly be rewarded by discovering the Messiahship of Jesus, strongly established in our Holy Writ.

Such are the appeals of the sincere and earnest Christians to the truth-seeking and truth-loving Jews.

It were presumption and arrogance on our part, were we flatly to refuse them a hearing, and deny *in toto* their statements without a careful perusal, and a thorough investigation in the sacred Scriptures of Israel. Truth demands from us not to assert but to *know*. The knowledge that concerns our souls is primary and prerequisite.

Again, we are striving for peace and happiness, and it would ill become us to obstinately

remain in error and ignorance. Policy and principle should rather command us to prove and establish, as much as it lies in the ken of human knowledge, that our position is in the right direction, and that our stand is commendable from our Bible view-point. It becomes our sacred duty to vindicate our conception of the Old Testament, and to bring to light the facts that both motive and principle of our Bible are entirely on our side. We must not be contented with the consciousness of having been throughout the dark ages and centuries the conservator of the Bible, but we must also prove ourselves to be its intelligent, rational and reasonable interpreter. The nature of our love to Holy Writ should not be mere habit, nor like the instinct of a dumb brute, but that of an appreciative thinking being. While we have held for four thousand years, communion with the Bible in its native tongue, and have died the death of martyrs that Scriptures may continue to live in its purity and holiness, yet, we should endeavor to establish beyond a doubt that we

are the true standard bearers of the Old Testament.

But what if we have during all these ages misunderstood, or willingly ignored the behests of the Old Testament? Shall we, today, in the age of research and investigation, shall we remain steeped in error and ignorance? Is it pride or arrogance or both that dwarf our vision and stultify our perception? Does our Bible really teach a Messiah of the character as Christians believe? Does Jesus of Nazareth, indeed personify the prophecied Messiah? Was the life, death and ascention of Jesus foretold by Moses and the Prophets? Have all the messianic prophesies been fulfilled in Jesus? Does the belief in Jesus save man from sinning? Does faith in Jesus protect against sensual passion, and insure temporal and eternal happiness? Have the believers in Christ lived a more spiritual life than the believers in the God of Israel? Were Christians more capable to bring sacrifices for their faith than the Jews? What and how was the life of the Christian nations since the dawn

of Jesus of Nazareth? Have the professors of Christ, who control the greater part of the world, established peace on earth and good will toward men? Do Christians commit less crime than the Jews? Are Christians more charitable than Jews? Are Christian homes more sacred than those of Jews? Do Christian preachers lead a holier life than Jewish ministers? Does the belief in Jesus unite its confessors more closely to each other than does Judaism? Is the Christian Church less divided than the Synagogue? Is there less malice, hatred, vengeance, persecution, tale-bearing, falsehood, treachery, and faithlessness in Christendom than in the house of Isarel? Does the belief in Jesus banish hypocrisy more quickly than Judaism? Are there fewer white sepulchres in Christianity than in Judaism? In short have the past nineteen hundred years proved that the belief in Jesus Christ, has saved his followers from sin and crime and from the evil and all the fearful consequences thereof? Do Christians to-day contribute *pro rata* fewer criminals than do the

Jews? Which Christian denomination does truly represent Christ?

These burning questions we shall not attempt to answer, because, as mortals we are apt to be partial in our decision.. We shall rather leave them to our would-be benefactors for their just and impartial consideration.

WHAT IS MESSIAH?

What concerns us most, however, is the Messiahship of Jesus.

What does the word Messiah mean? What is Messiah, a person, or an era, or both? Is Messiah God? Was the Messiah to enjoy temporal or spiritual power, or both? Was the Messiah to reign in this world or in the world to come, or in both? Was the Messiah to be born by a virgin while she was engaged to be married? Was the Messiah to be the Son of God born by a woman? Was the Messiah to die on the cross and cry at the last hour. "My God, my God

why hast thou forsaken me?'' Was the Messiah to live but a few years? For whom and unto whom was the Messiah to come? What was to be the mission of the Messiah? Did Jesus establish the golden era foretold by the Prophets in the midst of Israel? Are Christians enjoying the realities of Old Testament messianic prophecies? Or have these prophecies no bearing to our sublunar world? Have the prophecies only reference to the kingdom of heaven? Where and when shall this kingdom reign supreme? Has Jesus established the kingdom of heaven on earth? Have, with the dawn of Christ, idolatry, sin, war hatred, falsehood, tyranny and ignorance disappeared? Was the Old Testament Messiah to be God himself? Was the Messiah to change the Ten Commandments, and make it read, instead of, ''Thou shalt have no other gods beside me,'' ''Thou shalt worship the Father, Son and the Holy Ghost''? Does the Old Testament sanction human sacrifices? Does the Old Bible sanction the drinking of human

blood and the eating of human flesh as an atonement?

These important and vital questions we shall endeavor to answer without prejudice, with impartiality and justice. We shall take no cognizance of any other literature except that of Scriptures. The inspired Book of God shall be our guiding star and our touchstone, and in its light alone shall we see light. And may the grace of God be upon us.

What does Messiah mean? It means "ointed" or "anointed," synonymous with the Hebrew word, Mosheeach. In Bible times priests and kings were anointed with oil as a sign of distinction and authority.

> "Then Samuel took the vial of oil, and poured it upon his head. and kissed, and said, "Is it not that the Lord hath anointed thee to be prince of his inheritance?' I. Sam. 10, 1. "And thou shalt take the anointing oil, and pour it upon his head, and anoint him." Exodus 29, 17.

The person consecrated by anointing is thus called Messiah, or anointed. The word Messiah signifies neither holiness nor godliness. If the anointed king or priest walked in the paths of rectitude and righteousness he was called the anointed of God, and if he transgressed the laws and the ordinances of the Lord he was called the rejected of God. Special laws were enacted for sinning anointed priests.

> "If the anointed priest shall sin so as to bring guilt on the people; then let him offer for his sin, which he hath sinned. Lev. 4, 3. But if ye shall still do wickedly, ye shall be consumed, both ye and your king. I. Sam. 12, 25. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people because thou hast not kept that which the Lord commanded thee." I. Sam. 13, 14; 15, 23.

The Messiah was thus neither immune from

sin nor did his anointing save him from the evil consequences of his sin, whether priest or king.

Cyrus, king of Tyre, though he knew not God, "I have surnamed thee, though thou hast not known me." Isa. 45, 4., yet, by his exemplary deeds towards the Judean exiles, and more especially for aiding and assisting the rebuilding of the Temple and the ruins of Jerusalem, is called Messiah, the anointed of God.

> "Thus saith the Lord, to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." Isa. 45, 1.

The Patriarchs are called Messiahs, anointed,

> "Touch not my anointed, and do my prophets no harm." Ps. 105, 15. I. Chron. 16, 22.

yet, these anointed of God are neither free from error and sin, nor do they ever arrogate to themselves the office of superintending the terrestrial and celestial kingdoms, or declare themselves to be the co-equals of God.

Abraham says: "I am but dust and ashes." Gen. 18. 27.

Isaac says: "Behold now, I am old, I know *not* the day of my death." Gen. 27, 2.

Jacob says: "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant. Deliver me I pray thee, from the hand of my brother, from the hand of Esau: for I *fear him*, lest he come and smite me, and the mother with the children." Gen. 32, 10, 11.

David is called the Messiah of the God of Jacob.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist in Israel." II. Sam. 23. 1.

The Messiahship does not save David from sinning, "for there is not a just man on earth, that doeth good and sinneth not." Eccl. 7, 20.

"Who can bring a clean thing out of an unclean? not one. Job. 14, 4.

What is man that he should be clean? and he which is born of a woman, that he should be righteous?" Job. 15, 15.

The sweet Psalmist in Israel, does not sing himself into the throne of God. This real stem of Jesse and true King in Israel, realizes to the fullest extent, his guilt and shortcomings, he knows that he is after all but a mortal, and that Jehovah alone is the Redeemer of the world.

"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no Saviour beside me." Hosea 13, 4.

Nowhere, throughout the Old Testament, is the power of redeeming from sin, and the authority of spiritual salvation attributed to the Messiah.

The anointed high priest is invested with the authority of making atonement "for himself and for his household, and for all the congregation of

Israel." Lev. 16, 17. This power, however, the high priest exercises only in cases that have a relationship between God and man, viz. when the high priest, his household or the congregation of Israel tresspasses against the ordinances of the Sabbath and Festivals, when transgressing against the laws of forbidden food, and the touching of the unclean and the carcasses etc. but sins that have a relationship between man and man, the breaking of the laws between mine and thine, like lying, cheating, defrauding, violence or any dishonest act, the authority and the power of the anointed high priest ceases, he can make no atonement, until the guilty person, had previously made full restitution. Moreover, the sinner is compelled to pay a fine besides. Not all the blood of Judea can atone for such sins.

> "If a soul sin, and commit a tresspass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

Or hath found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing wihch he found. Or all that which he hath sworn falsely; he shall even restore it in the principal, and *shall add the fifth part more thereto,* and give it unto him to whom it appertaineth, in the day of his tresspass offering." Leviticus 5, 21-25.

The sacrifice of blood as an atonement, is not imparitive. The offering of flour, pastry, meat, baked in a pan, fried meats, or first fruits is sufficient to obtain atonement.

"And when a person will offer a meat offering unto the Lord. And if thou bring an oblation of a meat offering baken in the oven. And if thy oblation be a meat offering baked

in a pan. And if thy oblation be a meat offering baken in a fryingpan. And if thou offer a meat offering of thy firstfruits." Leviticus 2, 1-15.

Again, the poor are relieved from blood offerings.

"But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering, he shall put no oil upon it, neither shall he put any frankincense thereon, for it is a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these and it shall be forgiven him." Lev. 5, 11-13.

The shedding of human blood for any purpose whatsoever is murder, forbidden in the Ten Commandments. "Thou shalt not kill." Lev. 20, 13. Deut. 5, 17.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat, and sure-

> ly your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man Whoso sheddeth man's blood, by man shall his blood be shed · for in the image of God made he him." Gen 9, 4-7

Of course, the God of the Old Testament does not permit Abraham to sacrifice his only begotten son upon the altar of faith.

> "And he said, Lay not thine hand upon the lad, neither do thou anything unto him." Gen. 22, 12.

Abraham is the founder and the father of the Jewish religion, and since the days of this first Patriarch, human sacrifices are banished from the house of Israel.

> "Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Micah. 6, 7.

The Prophets and the Psalmists are not very

fond of sacrifices, such as the killing and burning of sheep and oxen.

"For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. Ps. 51, 16, 17. Wherewith shall I come before the Lord and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God Micah. 6, 6-8. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings of rams, and the fat of fed beasts; and I de-

light not in the blood of bullocks, or of lambs, or of he goats. Isa. 1, 11. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways I have commanded you, that it may be well unto you. Jer. 7, 22, 23. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so we will render the calvas of our lips." Hosea 14, 3.

In no place of our Bible is mention made of the power and the glory which the Messiah is to enjoy in heaven.

Nowhere in the Old Testament is the least reference made that the Messiah is God.

Nowhere in the Hebrew Scriptures does God claim to be a man or the son of man.

"God is not man, that he should lie; neither the son of man that he should repent." Num. 23, 19. Are thy days as the days of man? Are thy years as man's days?" Job 10, 5

Nowhere in Holy Writ is mention made that the Messiah was to die ingloriously, and that he would declare himself forsaken of God while dying on the cross.

Nowhere in the Old Testament is the worshiping of man as God tolerated.

Who was the priest, or the prophet, or the king that anointed Jesus as the Messiah, agreeable to the teachings of Holy Writ?

The Redeemer of Israel from both physical suffering and moral sin is called in the Old Testament, "goel." Redeemer.

"I know that (goali) my Redeemer liveth." Job 19, 25.

"As for our Redeemer, the Lord of hosts is his name, the Holy one of Israel." Isa. 47, 4. "And the (goel) Redeemer shall

come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59, 20.

Israel is called (geule Jehovah) the redeemed of the Lord.

"Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Isa. 51, 10. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art nime. Isa. 43, 1. "And I will redeem you with a stretched out arm, and with great judgment." Ex. 6, 6. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first and I am the last; and beside me there is no god." Isa. 44, 6. 22, 24 "Say ye, The Lord hath redeemed his servant Jacob. Isa. 48, 20. "Thus saith the Lord, the Redeemer of Israel, and his Holy One." ibid. 49, 7.

The Redeemer of Israel is also called "Podeh." Redeemer, and not Messiah.

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption." Ps. 130, 7. But because the Lord loved you, and because he would keep the oath he hath sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Deut. 7, 8. 13,6. Micha 6, 4. As the Lord liveth, who hath redeemed my soul out of all adversity. II. Sam. 4, 9. In famine he shall redeem thee from death; and in war from the power of the sword · Job 5, 20. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues. Hosea 13, 14. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate. Ps. 34, 22. My soul which thou hast redeemed. Ps. 71, 23. Thus saith the Lord,

Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." Isa. 56, 1. To the Lord belongeth deliverance. Ps. 3, 9. The Lord is my deliverer. Ps. 88, 2. Yah, is my strength and song, and he is become my salvation. Ex. 15, 2. Job. 13, 16. O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble."

Not a word about Messiah is here mentioned. It will thus clearly be seen that deliverance, redemption and salvation belong to God only.

"I am the Lord that is my name; and my glory will I not give to another, neither my praise to graven images. Isa. 42, 8. For I the Lord am thy God, the Holy One of Israel, thy Saviour. Isa. 43, 3. 44, 22, 23, 24. The Lord will be terrible unto them; for he will finish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen. Zephania 2, 11. "Thus saith the Lord, thy Redeemer,

the Holy One of Israel; I am the Lord thy God which teacheth thee to profit. Isa. 48, 17. 49, 7. For thy Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. Isa. 54, 5. 10. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. Isa. 56, 8. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." Deut. 32, 39.

None of the attributes of God here mentioned are ever ascribed to the Messiah. The Old Testament even assures us that God alone has the power to save, and that beside him there is no saviour.

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Who hath told *it* from that time? Have not I the Lord? And there is no god else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. In the Lord shall all the seed of Israel be justified, and shall glory. Isa. 45. 21—25. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no god formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God. Thus saith the Lord, your Redeemer, the Holy One of Israel. I am the Lord, your Holy One, the creator of Israel, your King. This people I have formed for myself they shall show forth my praise. I, even I, am he that blotteth out thy trangressions for mine own sake, and will not remember thy sins. Isa. 43, 10. 11—15, 21. 25. I am the Lord; that is my name: and my glory will

I not give to another. Isa. 42, 8. "The Lord your God is your King. I. Sam. 12, 12.

ISRAEL'S REDEEMER.

The Redeemer and Saviour in a temporal sense is also called "Moshee-*ah*, not Mosheeach Thus saith the Lord, Keep ye judgment, and do justice for my salvation is near to come, and my righteousness to be revealed. Isa. 56, 7 Salvation belongeth to the Lord Ps. 3, 9. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people. Ps. 14, 7. 88, 2. The Lord is my strength and my song, and he is become my salvation. Ex. 15, 2. Blessed be the Lord, who daily loadeth us with benefits, even the God of our

salvation. Selah. He that is our God is the God of salvation; and unto God the Lord belong the issues from death. Ps. 68, 19. 20.

It is thus clear as daylight that the keynote of the Old Testament is Jehovah, and that salvation, redemption, deliverance both temporal and spiritual belong to Jehovah only.

The Redeemer or Saviour of Israel is thus according to the Old Testament, the One Holy God only. He alone is our King, Redeemer Saviour, and he alone possesses the power to redeem. From the time of Abraham, God was acknowledged in Israel as One, in opposition to the Pagan polytheism.

"Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Deut. 4, 35. Hear, O Israel; the Lord our God, is one Lord. Deut. 6, 3. Know therefore this day, and consider it in thine heart that the Lord he is God, in heaven above, and upon the earth beneath; there is none else. Deut. 4, 39. Thou shalt fear the Lord thy God; him shalt thou serve, and to

him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Deut. 10, 20, 21. That they may know from the rising of the sun, and from the west, that there is none beside me, I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. I am the Lord, and there is none else, there is no god beside me. Isa. 45, 5. 6. 7. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no god." Isa. 44, 6.

No reference is here made to a Messiah, on the contrary all these passages from Holy Writ clearly and distinctly exclude the idea of the existence of a co-equal with God under any shape or form whatsoever. Everywhere, in the Old Testament we find emphatic prohibitions against the worshiping of any other

being but the One Lord, the Holy One of Israel. God is everywhere proclaimed as One with no other person beside him, and the Lord alone is the Redeemer and Saviour of Israel. We are even prohibited from likening and comparing God to any existing being.

> "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God. Ex. 20, 3-6. To whom will ye liken God? or what likeness will ye compare unto him? Isa. 46. To whom will ye liken me and make me equal, and compare me that we may be like? Isa. 46, 6-8. Read Isaiah chapter 44. The Lord alone leads Israel, and there is no strange god with him." Deut. 32, 12. 39.

That the Lord never changes his spiritual attitude, and that his heavenly attributes remain

eternal, and that God never assumes the life and character of a mortal being is clearly evidenced in the Old Testament.

"For I the Lord, I change not. Mal. 3, 6. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. 90, 2. Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Isa. 40, 28—31. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. Gen. 21, 33. And he swore by him that liveth forever. Dan. 12, 7. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Ps. 103, 17. But the Lord shall endure for-

ever. Ps. 9, 7. The Lord is King forever and ever. Ps. 10, 16. The Lord sitteth King forever."

Has God seen wise to change his nature, and resolved to be himself begotten by Mary that was bethrothed to Joseph, and assume human life in the person of Jesus of Nazareth, suffer martyrdom in order that all who believe these things might be saved?

As we have said before, we shall use neither human reason nor consult modern criticism in order to refute the assertions of our Christian friends, but we shall, agreeably to the wish of our would-be missionaries, confine ourselves strictly to the text of the Old Testament, upon which Christianity claims to have found a solid foundation, and Scriptures alone shall enlighten us on this subject.

CRUCIFIXION.

The idea that God had to be crucified for the salvation of sinners is entirely foreign and repugnant to both letter and spirit of the Old Testament. Repentance and penitence suffice to insure salvation and redemption.

> "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place: and when thou hearest, forgive. I. Kings, 8, 30. (Read the 8th chapter of I. Kings). For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him he heard. Ps. 22, 25. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of evil. Joel 2, 13. For thus saith the Lord unto the house of Israel,

seek ye me, and ye shall live. Amos 5, 4. And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? Jonah 4, 11. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God. Who is God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Micah 6, 8. 7,18, 19. Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Zach. 1, 3. Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten,

and he will bind us up. O Israel, return unto the Lord thy God. Hosea 6, 2. 14, 2. I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezek. 33, 11. Seek ye the Lord, while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 56, 6. 7. Peace, peace to him that is far off and to him that is near, saith the Lord; and I will heal him." Isa. 57, 19.

We do not find, throughout the entire literature of the Old Testament, either the word "cross" or "crucifixion;" hence there can be no prophecy of a crucified Messiah. Biblical capital punishments were: burning, stoning, beheading and hanging.

JACOB'S MESSIANIC PROPHECY.

But our Christian friends refer us to the dying words of our patriarch Jacob:

> "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come and unto him shall the obedience of the peoples be." Gen. 49, 10.

Which according to their conception and interpretation, clearly and distinctly refer to their Messiah, Jesus of Nazareth.

We shall not enter into an etymological discussion of the context of the Hebrew text. We shall not even ask the reader to pay any attention to the marginal notes in the Revised Edition on the text at issue. We shall be content with the English translation, and see what these words mean or endeavor to convey.

We are willing to grant that Shiloh here mentioned stands for the name of a person and that Shiloh was to be a real man.

But who is Shiloh? Christians tell us that Jesus is Shiloh. We shall not ask why Jesus was not named Shiloh, in accordance with this prophecy, for to us it is irrelevant, of no consequence at all.

But what we would like to know, nay, what we should know is, "the sceptre and ruler's staff" of our text, is it of temporal or spiritual character, or both? If of temporal character, where and when did Jesus-Shiloh, wield a ruler's staff or a sceptre? Not while Jesus was among the living. Was it perhaps at the time of the crucifixion, when the tyrant Romans placed, in mockery a crown of thorns upon the head of Jesus and crowned him King of the Jews? This would hardly be the dying wish of Jacob, nor would it answer the ideal of the Jewish Messiah. The nations and peoples in the days of Jesus-Shiloh had but very little obedience for him, neither did Jesus possess the requisite temporal or spiritual power to demand obedience.

And, pray, who of the rulers of the Christian nations that wield the sceptre and the ruler's

staff, typify the promised Shiloh? Was it ancient Rome? Is it the Romanoffs or the Bulgarians? The Roumanians or the Austrians? Is it Spain or the German Empire? Or is it good old England? The Republics, including the United States of North America, are counted out, for the ruler's staff and sceptre has departed from them.

Do the sceptres and the ruler's staffs of the Empires enumerated indeed represent the promised Shiloh? Have these kingdoms really fulfilled Bible prophecy? Since the dawn of Jesus which Christian nation did wield the sceptre and the ruler's staff of Shiloh? Was Shiloh to represent mighty armies and navies?

What shall we say of the Turks, who hold the sceptre and the ruler's staff in the birth and burial place of Jesus, and have for the past nineteen hundred years not learned obedience to Shiloh!

The wars and conquests of Christian nations, since the era of Jesus until the present day, belie

the fulfillment of the Shiloh prophecy, as Christians understand it.

Was Shiloh's "sceptre and ruler's staff," to be of spiritual character? Where, pray, where and when did the peoples of the earth pay obedience to the spiritual Shiloh?

If Shiloh was Jesus, then Jesus is a descendant from Judah and not the Son of God, for 't would contradict this prophecy.

But the Patriarchs of Israel knew of no other "sceptre and ruler's staff," than that of the Word of God, and that sceptre has never departed from Judah. And we shall continue to wield the spiritual sceptre and the ruler's staff until the real Shiloh come, unto whom shall obedience of the people be.

BALAAM'S MESSIANIC PROPHECY.

But we are again referred to the prophecy of Balaam:

> "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and destroy him that remaineth of the city" Num. 24, 17-19.

In this prophecy Christians again love to see Jesus. The star here mentioned is the Messiah, Jesus Christ.

We admit that a star is a beautiful thing to behold, it matters not whether a fixed or a planetary. A sceptre, "a baton borne by Kings on solemn occasions," as a badge of authority, is another thing that must be greatly interesting to behold. But a star is after all not a sun, and the

sun is certainly not God, neither is a sceptre a king, and even a king is not God!

Was a real star and a genuine sceptre to come out of Jacob? The Bible says so!

But we shall not try to be literal. "For the letter killeth, it is the spirit that giveth life." The star here referred to, is a person of brilliant and attractive qualities, and the sceptre a symbol of royal authority.

Who was in the mind of the heathen prophet, when he spoke of a star and a sceptre to come out of Jacob?

Our Christian friends most emphatically declare, that Jesus of Nazareth, is the star and the sceptre. But, the prophecy reads that the star and the sceptre shall strike terror in the camps of Jacob's enemies "and Israel shall do valiantly." Since the dawn of Jesus, Israel certainly did valiantly in facing the entire Christian world, without sword or spear, but with the sceptre of God, the Holy Torah in his hand. Ah, me, neither Israel, nor the followers of Jesus know of peace; the former always compelled to be on the de-

fensive, while the latter love to battle holy wars.

Has Israel courted the curse of God and man by rejecting Jesus, who is the Messiah, and Shiloh, and the Star and the Sceptre?

The same prophet Balaam, who foretold a star and a sceptre, when offered royal fortunes to curse Isreal, exclaims:

> "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.—Num. 23, 8-10. How goodly are thy tents, O, Jacob; thy tabernacles, O, Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of

his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted God brought him forth out of Egypt, he hath as it were, the strength of an unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. Num. 24, 5-9. And God said unto Balaam: Thou shalt not go with them; thou shalt not curse the people for they are blessed." Num. 22, 12.

It is then evident from the Old Testament, that neither Jesus, nor his followers answer the prophecy of Balaam.

ISAIAH'S MESSIANIC PROPHECY.

But we are gently reminded of the numerous prophesies of Isaiah, and our earnest would be missionaries are reading to us:

> "Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall be eat, when he knoweth to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken."—Isa. 7, 14-16.

Who is the virgin and who is the son here mentioned? None other but Mary and her son Jesus, the Messiah, so we are told.

It will be of but little value to our Christian friends if we endeavor to explain that the Hebrew word "almah" in the text at issue, means "damsel," or "young woman" and not virgin. Virgin in the Hebrew language is "naaro bethu-

la." while the text here has the word "almah." (See Gen. 24, 16. Deut 22, 28 20. 23 I· Kings 1, 7. Esther 2, 3.)

Again the Prophet makes use of the present tense "horo," is with child (has conceived already), for the future tense for conceiving is "tahar"; accordingly the English should read "The young woman hath conceived and shall bear a son"

These words were addressed to Ahaz, King of Judah, to assure him that by the fulfillment of this sign, he should have nothing to fear from the two Kings, who were coming to beseige Jerusalem

If that prophecy had any reference to Jesus, as they say, what sign could it have been to Ahaz, a thing which was not to happen during his life, but seven hundred years later?

But this famous prediction was fulfilled in the days of Ahaz, for the land which Ahaz abhorred was bereft of both her Kings; the King of Syria was slain after the taking of Damascus.

II. Kings 16, and the King of Israel was killed by Hoshea, II. Kings 15, 30.

Again, not a word about Messiah or Saviour is here mentioned in connection with the birth of the child. It is strange that Jesus was called neither Shiloh, nor Immanuel, in accordance with the prophecies!

Our friends are not quite sure that our position is right, for they love to point out to us another prophecy, which they claim has reference to Jesus. It is the following:

> "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. 11, 1, 2.

Was there a real rod and a genuine branch to grow out of Jesse? Of course not; it is only a figure of speech! Well, who is the rod and the branch? Jesus of Nazareth, of course. But if Jesus be the Son of God or God himself how

can he be or what cares he to be a rod or a branch of Jesse? So Jesus was to be possessed with the spirit of the fear of the Lord? Jesus fearing himself? Has this prophecy been fulfilled by Jesus? Have the ideals portrayed in this chapter come to pass? For truth's sake, let us read the eleventh chapter of Isaiah, as we find it in the Old Testament, and see the message it brings to us:

> "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the

breath of his lips shall he slay the wicked. And righteousness shall be the gridle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

And it shall come to pass in that day that the Lord shall set his hand again the second

time to recover the remnant of his people, which shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And they shall fly down upon the shoulder of the Philistines on the west; together shall they spoil the children of the earth, they shall put forth their hand upon Edom and Moab, and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his scorching wind shall he shake his hand over the river, and shall smite it into seven streams, and cause men to march over dryshod. And there shall be an high way for the remnant of his

people, which shall remain from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt." Isa. 11, 1-16.

In all fairness, we would ask our Christian friends, have all the things foretold in this prophecy come to pass either during the life of Jesus or after his crucifixion? Israel, was with the coming of the shoot and branch of Jesse to enjoy peace and national independence. But Jesus has brought us naught but the sword and persecution. There was also to be universal peace, when nations were to beat their swords into plowshares and their spears into pruninghooks, nation was not to lift up sword against nation, neither were they to learn war anymore. Today military academies are educational institutions, and the navies are the pride of the nations. Morality, justice, righteousness and the fear of the Lord were to hold sway over the nations, and the earth was to be full of the knowledge of the Lord as the waters cover the sea. But instead thereof, sin, deceit, tyranny and hypocrisy are

holding high carnival. The jails, pentitentiaries, asylums for the insane and incurables, poor houses, the Siberias and other public and secret institutions of sin and crime are living evidences that the prophecy of the eleventh chapter of Isaiah has not yet been fulfilled.

Will our Christian friends kindly read with us the following, namely, the 12th chapter of Isaiah, and let them be fair and candid, and tell us whether this prophecy, which is but a continuation of the aforesaid prophecy, yes, let them tell us whether this prophecy has come to pass during the life or after the death of Jesus of Nazareth.

> "And in that day thou shalt say, I will give thanks unto thee, O Lord; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and will not be afraid; for the Lord Jehovah is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And

in that day shall ye say, Give thanks unto the Lord, call upon his name declare his doings among the peoples, make mention that his name is exalted Sing unto the Lord; for he hath done excellent things: let this be known in all the earth Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isa. 12.

MESSIANIC PROPHECIES OF OTHER PROPHETS.

We shall not confine ourselves altogether to the prophecies of Isaiah, to prove that our position with regard to the promised deliverance of Israel is strictly within the letter and the spirit of the Old Testament, but we shall also consult other Prophets of the Hebrew Bible which fully uphold our belief and interpretation of Holy Writ.

"And in that day will I make a covenant

for them with the beasts of the fields, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. Hosea. 2. 20-22. I will heal their backsliding. I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine of Lebanon. Ephraim shall say, what have I to do any more with idols? Hosea. 14, 5-10.

The sun and the moon shall be darkened, and the stars shall withdraw their shin-

ing. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion." Joel 4, 15-21. (Read third chapter of Joel.)

"In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the

reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them, and I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them, saith the Lord. Amos. 9, 11-15.

But in the last day it shall come to pass, and there shall be holiness; and the house of Jacob shall possess their possessions. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. Obadia 1. 17-21.

But in the last days it shall come to pass, that the mountain of the house of the Lord, shall be established in the top of he mountains, and it shall be exalted above the hills; and people shall flow unto it. And many na-

tions shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the people will walk everyone in the name of his god, and we will walk in the name of the Lord our God forever and ever. Micha 4, 1-6. According to the days of the coming out of the land of Egypt will I shew unto him marvelous things. The nations shall see and be confounded at all their might: they shall lay

their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord, our God, and shall fear because of thee. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Micha. 7, 15-20.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off. Nahum 2, 1.

Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. Hab. 3, 18. 19.

Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath tak-

en away the judgments, he hath cast out thine enemy: the King of Israel , even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will rejoice over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zephania. 3, 14-20.

For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all the nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than that of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts. Haggai 2, 6-10.

Therefore thus saith the Lord; I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Zach. 1, 16. 17. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be join-

ed to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Zach. 2, 14-17.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is Zemach, and he shall grow up out of place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and shall be a priest upon his throne: and the counsel of peace shall be between them both. Zech. 6, 12. 13.

Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you: for we have heard that God is with you. Zacharia 8, 23. Read Zacharia, chapter 8.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse Mal. 3, 23. 24.

For the Lord will not forsake his people for his great name's sake. because it hath pleased the Lord to make you his people. I. Sam. 12, 22.

And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever. Isa. 59, 21.

Rejoice, O ye nations. with his people: for he will avenge the blood of his servants,

and will render vengeance to his adversaries, and he will be merciful unto his land, and to the people. Deut. 32, 43.

One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44, 5.

Indeed, we could fill a large volume with Old Testament quotations that are fully in accord with our views concerning the Messiah and the messianic era. Any fair minded and truth loving person cannot deny the fact, that the prophecies of the aforementioned Prophets have not yet come to pass. Our rejection of the Messiahship of Jesus is not because of ignorance or prejudice, but simply because the ideal eras of human happiness, and the period of universal peace and God-cognition have not yet been established neither with the dawn nor since the crucifixion of Jesus of Nazareth. We have suffered as no people have ever suffered for truth's sake, and we are ready and willing to continue

in our sufferings until truth shall fully become established, and the human family will realize the holiness of Israel's message, the message of righteousness and human love, the message of One God and one people. "Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Mal. 2, 10.

THE FIFTY THIRD CHAPTER OF ISAIAH.

But our Christian friends ask us: "How about the 53rd chapter of Isaiah? Is not the martyrdom of the Saviour clearly and distinctly portrayed in that most wonderful chapter?"

It will not be sufficient to point out the fact that here no mention is made of either Messiah, Shiloh, Star, Root, Shoot, Staff, Sceptre, Zemach and Immanuel, nor is the name of Jesus mention-

ed, for what is there in a name, prophecy notwithstanding?.

But what we would like to remind our zealous friends is that this chapter fully and completely contradicts the eleventh chapter of Isaiah. In fact wherever Shiloh, Star, Sceptre, Root, Shoot, Branch, Zemach and Immanuel appear in the Old Testament, honor, glory, power, might, fear and reverence are in close connection; while this chapter represents a person suffering, shame, disgrace and torture. Which prophecy, pray, tell us, which picture of the Messiah is true? Is it the one that represents the Shiloh or Branch of Jesse in power and might, or is it the root of the dry ground without power or might, finding his resting place in the grave of the wicked?

If Jesus be the person spoken of in this chapter, then it is clear that he never sat on the royal throne of David, and that he brought neither redemption to oppressed Israel, nor did he reestablish the Temple on mount Zion. And the Prophets speak nowhere that the redeemer will establish the power of Israel, and rebuild the

temple of God in heaven. The welfare of Jerusalem, Mount Zion, the Temple and of Israel were the eternal thoughts that occupied the hearts and the minds of the Prophets.

The world still being steeped in sin of what good was his martyrdom? The last verse of this chapter reads:

> "Therefore will I divide him a portion with the great and he shall divide the spoil with the strong."

Indeed, with the great and the strong he shall divide the spoil and the portion! This person is neither greater than the great, nor stronger than the strong, and this of the Messiah—the Christian God! What is the nature of the spoil and portion here mentioned? We do not know. Pray, you tell us, what is the spoil of the strong, and the portion of the great? Is it the spoil of Russia or the Spanish Inquisition? Is it the portion of Germany or England? Roumania or Bulgaria, Itally or France, Austria or Holland? Jesus himself enjoyed so little of the spoil of the strong, and the portion of the great, and the Em-

pires that confess him as their Messiah, are they enjoying honest spoil and just portions? If in a spiritual sense, pray who are the great and the strong? The Patriarchs, the Prophets and the Psalmists or the Caesars and the Pharaohs and the Nimrods? If either, this martyr was only to enjoy an equal share with the mentioned heroes, no more and no less! Well, we Jews are not satisfied with a Messiah that has to divide his spoil and his portion with other strong and great persons, we ask more for him. And above all, we would have enjoy it in the good old fashioned way, while living in the midst of us. We look for a Redeemer in fact, a leader like unto Moses, Joshua and the Maccabees who will deliver us from the hatred and persecutions of our neighbors, and establish permanently the theocracy, the rulership of God upon earth. We are craving, yearning, hoping and praying for that golden era as prophecied by the eagle prophet of Israel, Isaiah.

"They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of

the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek; and his rest shall be glorious." Isa. 11, 9, 10.

But what about the 53rd chapter of Isaiah The truth of the matter is, that the Jewish Prophet in this chapter so sadly yet truly portrays Israel," the servant of the Lord. Look at the van, pale, distressed, sickly, despised, rejected, exiled Russian Jew, and you have the original of this picture. Go to the Kishineffs of Russia and you will find in the public streets and on the highways, thousands of Jews led as sheep to the slaughter. Read the history of the Spanish Inquisition, the Crusaders and of the Shepherds and you will fully understand the meaning of the 53rd chapter of Isaiah. You will find the living martyr of this chapter, exiles marching through the flowery gardens of Spain, through the sands of Germany, through the fogs of England and through the deep snows of Siberia. Not

that Israel is mentally and morally inferior to his oppressors and persecutors, for he could not have survived the fittest. The Jew suffers for an ideal, for the love of an universal God, and because "it pleased the Lord to bruise; he hath put him to grief." But his sorrows are not in vain. Wherever the Jew wandered he left the impress of his heavenly staff, wherever his crimson blood was shed, there he planted the seeds of righteousness and of political and spiritual liberty, aye, he gave the world his Holy Writ.

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities."

CONCLUSION.

What about the Mosheeach or Messiah? Does the Old Testament prophesy a Messiah to come? What are to be the functions, the office and the authority of the coming Messiah? What is to be the temporal state, or nature of the Messiah's regime? What is to be the spiritual condition or character of the Messiah's era? Is the Messiah a person or an era?

It will not do to answer these vital questions by expressing individual hopes or prayers, opinions or believes, ideas or ideals; for individual as well as national or universal believes, ideas and ideals, do neither prove nor disprove the truth of events that are to transpire in the future, more especially when the Old Testament speaks plainly on the subject at issue. Holy Writ alone is the authorized judge to decide on these living questions. Do Moses and the Prophets foretell the coming of a personal Messiah?

"Behold the days come, saith the Lord,

that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord Our Righteousness.* Jer 23, 5, 6.

And spake unto him saying, Thus saith the Lord of hosts, saying, Behold the man whose name is the *Branch,* and he shall grow up out of his place and he shall build the temple of the Lord. Even he shall build the temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zach. 6, 12, 13. Afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days. Hosea. 3, 5. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.

O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off. Nahum 2, 1. Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt of the foal of an ass. Zach. 9, 9. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. Malachai 3, 1. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse. ibid. 3, 23, 24. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the

gathering of the people be. Gen. 49, 10. I shall see him, but not nigh: there shall come a *Star* out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Cheth: and Israel shall do valiantly. Num. 24, 17, 18. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isa. 11, 1. (Pray, do read the 11th chapter of Isaiah). Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, will I cause the *Branch* of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and *this is the name wherewith* she shall be called, The Lord our righteousness. Jer. 23, 5. Behold the days come saith the Lord, that I will raise unto David's righteous Branch, and a

King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called. The Lord Our Righteousness." Jer. 23. 4. 5.

The Old Testament speaks through all these Scriptural passages quoted, in an unmistakable language of a person in whose days justice, righteousness, mercy, love and peace will reign supreme. Holy Writ speaks here of a real reigning King. Jerusalem will be clothed in her fullest splendor, the Temple of God be re-established, in its holliest glory, in which God himself would again appear, in his day Judah would be saved, and Israel dwell safely. Does Jesus of Nazareth answer this picture portrayed by Moses and the Prophets?

Have these prophecies been fulfilled during the days of Jesus of Nazareth? Are they fulfilled today?

Are they fulfilled in the midst of Christendom?

No, no, we shall not attempt to answer these burning questions.

Will our would-be benefactors ancwer it for us?

What are to be the temporal and spiritual conditions of the Messianic era?

> "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it and many people shall go and say, come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law of the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall break their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye,

and let us walk in the light of Jehovah. Isa. 2, 2-6. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. Isa. 4. 2,3. And I will restore thy judges as at the first, and thy counsellors as at the beginning. afterward thou shalt be called The City of Righteousness, the faithful city. Isa. 1, 26, 27. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full

of the knowledge of the Lord as the waters cover the sea. And *in that day* there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. Isa. 11, 1-11. (Read the entire chapter).

Afterwards shall the children of Israel return and seek the Lord and David their King; and shall fear the Lord and his goodness in the latter days. Hosea. 3, 5. Behold the days come saith the Lord, that the plowman shall undertake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord th-

God. Amos. 9. 13-15. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. Obadia. 1, 21. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Micha 7, 20. Ibid. chap. 4. For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zephania 3, 9, 20. The glory of the latter house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts. Haggai 2, 9. Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretch-

ed forth upon Jerusalem. Cry yet, saying. Thus saith the Lord of hosts; *My* cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion and shall yet choose Jerusalem. Zacharia 1. 16, 17. Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. In that day saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree, ibid. 2, 14-17. 3, 10. And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold the man *whose name is The Branch;* and he shall grow up out of his place, and he shall build the tmeple of the Lord. Even he shall build the Temple of the

Lord, and he shall bear the glory and shall sit and rule upon his throne, and he shall be priest upon his throne and the counsel of peace shall be between them both Zach. 6, 12-14. These are the things that ye shall do: speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord ibid. 8, 16, 17. And the Lord shall be King *one Lord,* and his name *one* ibid. 14, 9 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachia 3, 23, 24.

Thus saith the Lord of hosts it shall yet come to pass, that there shall come people,

and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days *it shall come to pass, that ten men shall take hold out of the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We shall go with you for we have heard that God is with you.*" Zacharia 8. 20-23.

While we Jews would like to enjoy the blessings of peace and follow undisturbedly the various vocations of life, yet we would not if we could sacrifice the peace of conscience and the serenity of the soul, for any price whatsoever. "Ye are my witnesses, saith the Lord, and I am God." We shall gladly lay down our lives upon the altar of truth, rather than give false testimony. To worship the son of woman as God, is idolatry, it

is heathenism! The teaching of a crucified God is as barbarous as is crucifixion itself. To teach trinity, is to teach polytheism, denounced throughout the Old Testament.

What then is the saving and redeeming power of the Jew. The fear and love of God. It is character! Yes, clean, pure and righteous character.

> "He has shewed thee, O man what is good: and what the Lord doth require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micha 6 8.
>
> "And thou shalt be a blessing. Gen. 12, 2. I am the almighty God; walk before me and be perfect. ibid. 17, 1. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! Deut. 5, 26. Ye shall be holy: for I the Lord your God am holy. Leviticus 19, 2.

The Redeemer of Israel, is Jehovah Zeboath, the Lord of hosts, he is the King of glory for all eternity.

Ps. XXIV.

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob. Selah.
Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The Lord strong and mighty,

The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts, (Yehovah Zebaoth).
He is the King of glory. Selah.

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